

8-19-1963

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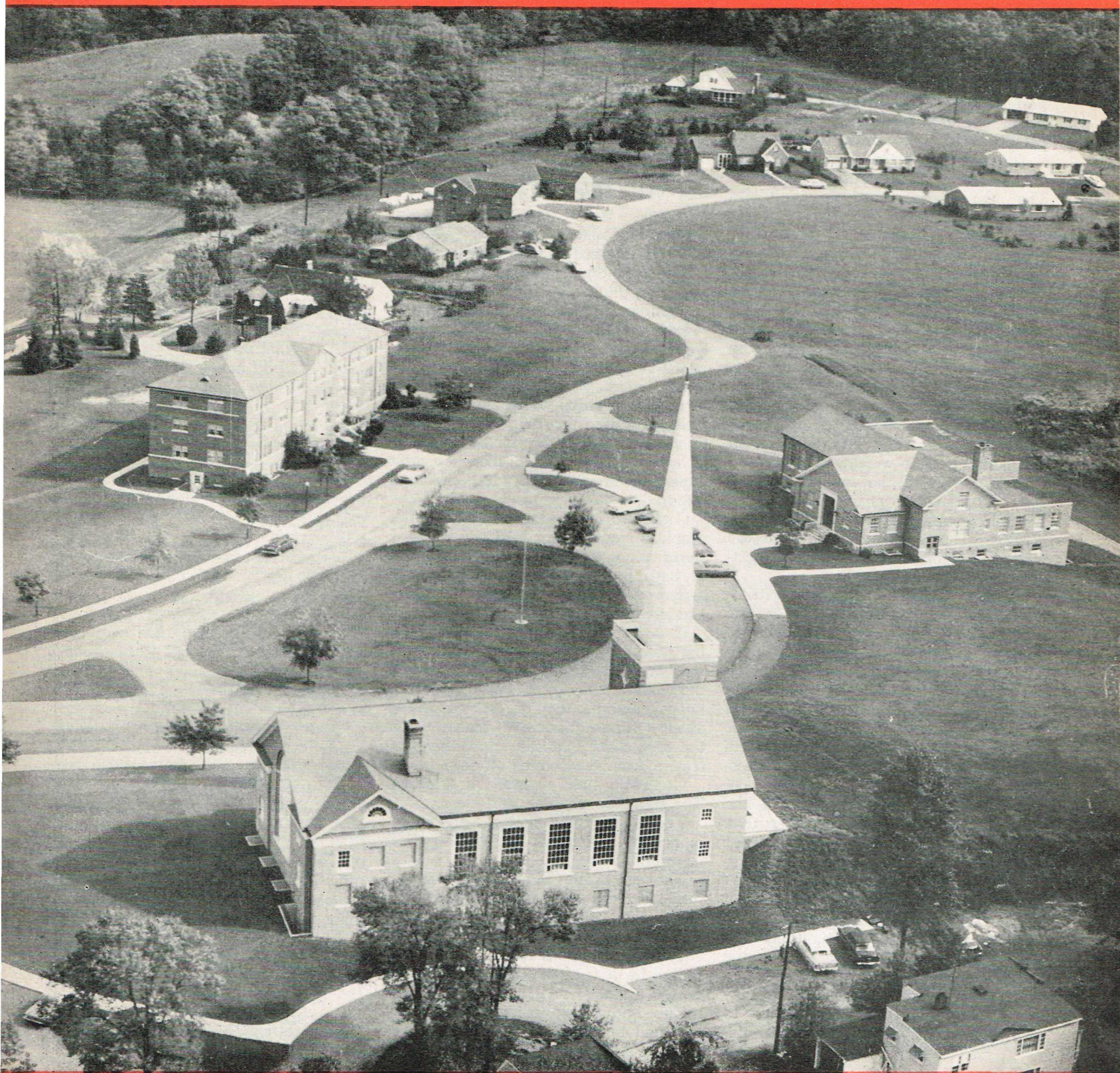
J.N. Hostetter

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical VISITOR

August 19, 1963



EDITORIAL

What Others Think

FIRST IMPRESSIONS are strong builders of an image. Whether good or ill, challenging or discouraging, attractive or repulsive, odd or accepted; first impressions groove themselves deeply into the decision area of one's mind.

The tendency to a decisive attitude, reaching quick conclusions, is pretty much the common lot of all. Granted. What others think is not the most important aspect of life. But, without doubt, next to reckoning with God, people come in a strong second.

The most important dealings in life are not with things but with people. The moment one stops wrestling and concerning himself with what people think, passiveness and a "don't care" attitude take over. The excuses surrounding the loss of community confidence or ineffective human contact would fill quite a book.

We all agree that among the most distasteful personalities are those who go all out to impress others. Stage play, political intrigue and strategy performance, sooner or later boomerang on the performer. There is no substitute for honesty, sincerity and devotion in the building of a worthwhile image.

"The march of the human mind is slow" (Burke). A change-over in the pattern of one's thinking doesn't happen quickly. This is especially true in the field of religion and makes first impressions so eternally important.

Business knows the impact of first impressions. A receptionist and/or the lady who answers the telephone are schooled in the art of meeting the public. Congeniality is readily detected by the person on the other end of the telephone call. A warm pleasant personal greeting from the "Information" center relaxes the atmosphere. A business firm guards jealously the area of first impressions.

Might this be a concern in which "the children of this world are wiser than the children of light." Are there not many times when the image of the somber, the impression of oddity and the exclusiveness of religious concepts get to the hearer and observer before the impact of the real Christian message. The result — a drowning out of the message.

An alert pastor, going into a new field, gives much thought and prayer to first impressions. If the community de-

velops a false, an uninterested, or an adverse image of a church and its program, a very difficult road lies ahead. It is most unfortunate if aversion to means and methods is interpreted as a rejection of the gospel.

Churches have been stalemated for a generation because thoughtlessly, sometimes amid the greatest of sincerity, a certain image of the church was created within the community.

Peter and John were confronted with public opinion in Acts, chapter 4. First impressions of Christianity were crystalizing. A mere casual reading discovers the personality and power of Christ as holding preeminence. This made the early Christians successful.

J. N. H.

Selvar the Seer Sez,

THE WORD "man," I am told, originates from a word in the ancient Aryan language of the Hindus of India meaning "the thinker." If so, his name is a distinguishing characteristic which places him above the animal creation.

But surely something tragic has happened to him. The expression: "hasn't sense enough to come in out of the rain," is supposed to be needed only rarely in describing this "lord of creation," but I do wonder, for a cow seems to have better sense than men in a most important circumstance when choice is required.

Cattle are said to be the best weather prophets among animals. Long before a storm comes they will go into the brush or barn for protection. But people — supposedly of superior sense than cattle — how do they behave?

If they could but discern the "signs of the times" they would know that a terrific storm is brewing that will envelop the whole human race. They do seem to know it but yet they are not concerned about getting under cover—that is, under the only cover that can afford any protection from the coming storm.

God's Word has given us fair warning. The signs are obvious, and clear.

The "sign of the fig tree"—the prominence of Israel and the Middle East in today's news.

The sign of the "falling away"—departure from the faith that transforms.

The sign "evil men and seducers" on the increase.

The sign "perilous times, men's hearts failing for fear of the things coming upon the earth."

The sign of "disobedience to authority . . . and to parents."

The sign of "deceiving and being deceived."

The sign of "Nation against nation, wars and rumors of wars."

The sign of "Peace, peace, when there is no peace."

The sign of "wars, famines, pestilence and earthquakes."

Gentle reader, let us be as wise as the cows are—get under cover. The only cover that will afford any protection is that provided by the Cross of Calvary. There is none other name. There is no other way. Believe it!

To a people who should have known, Jesus said: "Ye hypocrites, ye can discern the face of the sky and the earth; but how is it that ye do not discern this time?"

Penury—Luxury

*In penury
Man's heart is usually
Grateful
For things received.*

*In luxury
Man takes so casually
Handful
Of all he'd craved.*

—Norman A. Wingert

Cover: On the hill area, Messiah College Campus, Grantham, Pennsylvania.

EVANGELICAL VISITOR

Volume LXXVI

No. 17

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The Conservation of Youth

Dr. C. O. Wittlinger

(A College Day message delivered to the Grantham congregation, June 23, 1936)

JESUS WAS "much displeased" with disciples who thought that children should not intrude upon His ministry. As He took the children into His arms and blessed them, He set an example which His church will do well to follow. Among the ceremonies and practices of the Brethren in Christ, perhaps none should be held more sacred than that of the dedication of children.

This ceremony appropriately comes first among the orders of special services and rituals in *The Minister's Manual*. The ritual stresses the responsibilities of both parents and congregation for the welfare of the child as follows:

The Scriptures bear witness to the fact that of old, godly parents dedicated their children to the Lord and His service; Hannah brought her child, Samuel, and dedicated him to God and to the service of His house. Mary, the mother of Jesus, brought the Child, according to the law of Moses, up to Jerusalem to present Him to the Lord.

We are confident, therefore, of divine approval as this child is brought this day to be dedicated to God and His service. It is our duty as a Christian congregation to receive this child into the care of the Church, and to minister to his welfare in every way possible.

How wonderful if all children born into our church homes and nurtured in our congregations would develop into mature and vibrant Christians. Such, unfortunately, is not the case. Just as each year thousands of tons of the rich topsoil of our country are eroded away by wind and wave, so the spiritual heritage and vitality of our sons and daughters are too often eroded away by the forces of secularism and sin.

In the course of the General Conference sermon of 1950, the Conference body was shocked by some figures presented by the speaker. Noting that the Brethren in Christ membership had increased from 5,070 in 1929 to 6,386 twenty years later, he had gone with a question to a population specialist on a university campus.

The question was, "By normal rate of increase, what number should 5,070 increase to in a twenty-year period?" To which the specialist answered, "7,000." Since 356 of the church accessions from 1929 to 1949 occurred at new mission points, the Conference speaker went on

to say: "Evidently during the last twenty-year period we have lost to the church [about] 1,000 youth who were born and reared in Brethren in Christ homes." In other words, the Church appeared to be conserving only about fifty per cent, or one out of every two, of its youth.

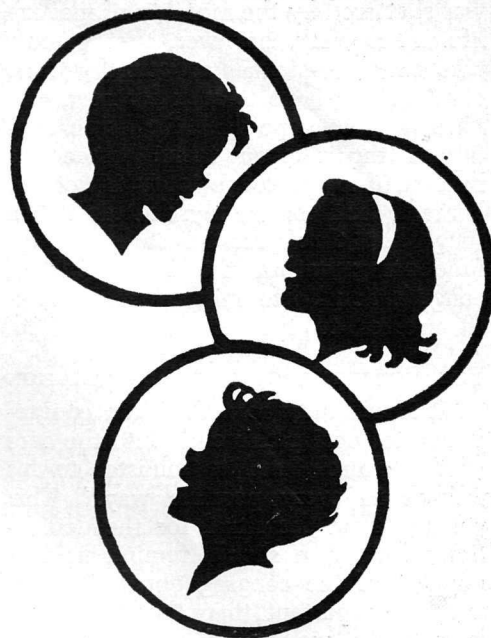
Now, in all fairness, we must recognize that some of these youth who drifted away from us over that twenty-year period undoubtedly became active, contributing persons in other denominational fellowships. Certainly, we would not wish to make a fetish of denominationalism.

At the same time, we should keep in mind that any church which ceases to desire earnestly that its youth shall loyally embrace its message and program will at that point lose the keen cutting edge of conviction without which that message and program will have little impact upon a self-centered, needy society.

One other important consideration needs to be kept in mind. Every individual must personally choose to commit himself to Christ. Therefore, Christian nurture alone will not inevitably assure the conservation of youth. One of those disciples in the inner circle around Jesus was lost. On some occasions His miraculous ministry to needy men was limited by their unbelief and rejection of Him.

The fact is that man's waywardness has laid a cross upon the heart of God, and we know that discipleship means that we shall somehow become identified with that cross. We see the weeping Saviour offering Himself to a city that would not have Him. As we contemplate that tragic scene, we are sobered by the realization that, in spite of the loving travail of parents and congregations, youth can, and some will, choose the broad road which leads to destruction. In other words, the eternal destiny of our youth is not ultimately in our hands.

For us, as parents and congregations, therefore, the question is: How can we do our redemptive best for our youth? Beyond that point, we may be called



upon to go bearing our crosses, but at least we shall have the comfort of knowing that we have walked faithfully with God in the ministries of concern and reconciliation.

Against the background of the preceding introduction, we shall direct our attention to three institutions through which we may contribute toward the conservation of our youth. These are the home, the congregation, and the college.

THE INFLUENCE OF THE HOME

Conditions of home life have changed radically during the recent past. Many of these changes have tended to weaken the hands of parents who are concerned about the Christian nurture of their children. The problem was well stated by a recent writer as follows:

As one looks back to the old frontier, much evidence can be found to support [the] view of constant change. The little log cabin has evolved from hewn logs to ranch-style and split-level homes, beautifully furnished and adorned with bathrooms of various colors. But the little log cabin has changed radically in more than appearance. Whereas it was the hub around which all of the family life revolved, today's home is more often like a business which is open twenty-four hours a day and where members come and go in "shifts." With even the children having heavy school and social schedules, *there is little time left for any kind of spiritual training in the home, even among well-intentioned Christian parents* [italics mine].

Someone has well said, "Home is where the car keys are."

No good will come from berating parents of today for their failure to maintain the conditions of home-life which were possible in previous generations before the solidarity of the home circle

was shattered by the mobility of modern life. It is clear, however, that parents who carry a spiritual concern for their children will have to seek for new, creative ways to cope with the home conditions thrust upon them. Since the burden of my message today is not the home, I shall confine myself here to the suggestion that parental study groups functioning within the framework of congregational life might well address themselves to the problems involved.

THE INFLUENCE OF THE CONGREGATION

"It is our duty as a Christian congregation to receive this child into the care of the church, and to minister to his welfare in every possible way." This passage from the ritual for the dedication of children should remind us that no part of the congregational program is more important than that which relates to the welfare of youth.

The Sunday school and Christ's Crusaders deserve top priority in congregational interest, prayer, and finance. While a congregation will be enriched as it becomes enthusiastic about missions in distant places, such enthusiasm ought never to blind the group to the imperative demands of the mission field constituted by the children in its midst.

THE INFLUENCE OF THE COLLEGE

Liberal arts colleges with deep Christian commitments, have been born out of the conviction that higher education should proceed on the premise that God is the source of all truth. In such colleges, youth are encouraged in honest inquiry and critical thought in fellowship with faculty men and women who have gone the way before them without loss of personal Christian faith. From such colleges come a high proportion of the leaders in congregational life and denominational enterprises at home and abroad.

In our day, as the costs of higher education increase, Christian parents and congregations will have to face decisively the question as to whether Christian higher education is or is not vitally important for the welfare of youth and the church. If their decision is not strongly affirmative, the liberal arts college which seeks to make Christ pre-eminent may be lost by default.

An example of how this may happen is given by President Joseph Martin of Taylor University as follows:

Some years ago a certain independent group was largely responsible for a foreign missionary society and a liberal arts college. These people were giving one and a half million dollars a year for missions. It was suggested that they give \$100,000 a year to the college from which most of their personnel was secured. *This they refused to do on the grounds that*

"missions" had priority in their interest, prayers, concern, and giving. In time the college closed in ignoble bankruptcy. The ensuing heartaches, disappointments, and financial scars remain to this day. As tragic as that was, an even greater, seldom realized tragedy occurred; namely, the missionary society lost its main source of professional missionary leadership.

A few days ago I received an urgent appeal from the president of that same missionary society, pleading for an additional 100 missionaries to man new fields and to replace some worn out, tired, and retired missionaries.

The above incident has an immediate application to higher education in the Brethren in Christ Church. Costs of such education have risen sharply and will inevitably continue to rise. (Messiah College, after many consecutive years of balanced budgets, faces a significant budget deficit for the current year unless miracles of giving occur in the next few days.) If a strong, spiritual liberal arts college is to exist on this campus to serve future generations, this will be the result of a significantly enlarged constituency vision of the importance of such a college.

Messiah College needs urgently the prayers, the promotional goodwill, and the financial support of the church. She needs on her campus those college-minded Brethren in Christ youth whom her program can serve. If such youth and their parents cease to feel that a denominational college is vitally important, if they conclude that "status education" in big-name or prestige schools is the end to be sought, or if the attraction of cheaper secular education blinds them to the solid values of more costly Christ-centered education, then Messiah College will pass away, or at least cease to have any meaningful relationship to the Brethren in Christ Church.

Together with other private liberal arts colleges, Messiah College stands today on the threshold of both unprecedented crisis and unprecedented opportunity, and (borrowing a few famous words from Abraham Lincoln) we are testing whether that college or any college so conceived and so dedicated can long endure.

In closing, I realize that I am facing a congregation which has done much for Messiah College. Many of you are giving or have given large blocks of your time in dedicated faculty and staff service. Others of you have contributed largely of your financial means and prayerful goodwill.

For all that the Grantham congregation has done and will do for the conservation of youth through the ministry of Messiah College, I, on behalf of the College, thank you and pray that God will richly bless you.

Coordinating Our Precepts With Our Practice

The following article was prepared at the request of the Bishops. Recognizing the need to evaluate and restate some of our basic church principles, Bishop E. J. Swalm was selected to write the following article. We feel it to be timely and commend it to our constituency for thoughtful reading and consideration.

Board of Bishops
Alvin C. Burkholder, Secretary

E. J. Swalm

METHODS INEVITABLY must change but principles never do. When one who is saved selects the church he wishes to join, (and everyone should) two things should receive prior consideration. What are the principles or doctrines of that body of believers and how well do the constituent members adhere in practice to the precepts to which they subscribed. The word of God gives an encouraging example of people such as the Rechabites who pledged their seniors they would touch no wine nor strong drink and they kept their promise.

In the New Testament, Matthew 21: 28-32 we have a parable of our Lord which sets forth the opposite situation. It tells of a man who had two sons: one when his father said, "Go work today in my vineyard," said, "I go, sir." But he did not do what he promised; he did not go.

The other said, "I will not," but afterwards he repented and went. This confused and contrasting conduct is altogether too prevalent in the religious world of our century.

A precept or maxim is a general rule of conduct. The wide gap between precept and conduct often reduces the influence of the individual and the group to which he belongs. While all denominations have adopted standards that are particularly related to their theological concepts, yet some insist on higher levels of social, commercial and spiritual ethics.

In the most carefully selected groups even in Orthodox Holiness Circles many members live a lamentable distance beneath the accepted standard. Nevertheless, it is an indisputable fact that churches who insist on a high scriptural goal will produce a higher percentage of consistency on the part of their devotees

than those who offer the privileges of easier and lower stratas of so called Christian behaviour.

Some of our number may be quick to aver that to insist on the application of these precepts is too much of a legalistic approach to the standards of Christian living. Examining our *Manual of Doctrine and Government* we find that our precepts are stated rather broadly and this is as it ought to be for a body of believers so widely scattered around the world.

However, we feel they are based on Scripture. For example: the item on "Separation" which covers matters of attire, social life, business practices, and speech, has the solid underpinning of Colossians 4:6, I Corinthians 6:20, Romans 12:11, I Timothy 6:10, I Peter 3:3, I Timothy 2:4-10 and II Corinthians 6:14.

What should these Scriptures reasonably be considered to mean to us today? Certainly they set forth principles which need to be proclaimed and promoted so that they become the basis upon which the Holy Spirit would deal with individuals.

There may be divergences in interpretation from place to place (though minimized by Conference contacts and comparing of notes) but the Scripture does not censure Christians for differences as much as for indifference, for lack of conviction. Paul says in Romans 14:5, "One man esteemeth one day above another: Another esteemeth every day alike. Let every man be fully persuaded in his own mind."

To those who rejoin that such details are very insignificant we would reply that nothing is insignificant if it relates to our pleasing God. When some areas of the church are taking these precepts seriously, other segments are overlooking them entirely.

It will be answered that some have actually been deprived of rights by the over-zealous promulgation of interpretation of our church rules. This is not denied nor defended. But the laxness of some often accentuates the rigor of others. This does not lend itself toward unity.

Let us notice some items in particular:

Simple life. Simplicity of life has always been our well-known tradition. We do well to avoid the luxuriant display and gaudy show of much of the present-day extravagance. This manifests itself in such things as unduly elaborate residences, high priced cars and boats. Plurality of homes; maintaining one at lake resorts for summer and one in tropical climates for winter is the re-

sult of our being caught in the stream of comfort and ease characteristic of this generation and has robbed us of the ability "to suffer for His sake." It has slaughtered the spirit of sacrifice.

Homes. While circumstances peculiar to our times have made some rugged adjustments in our homes yet Christians should have "light in their dwellings" as did the children of Israel when enveloped in the darkness of Egypt (Exodus 10:23).

A godly home should be very scrutinizing about books in its library and magazines filling the racks. There should be care concerning table conversation, radio programs and especially recognize the subtle dangers of television with its facilities to bring the theatre, vaudeville, and every kind of worldly appeal to the living room. Even the furnishings of the home should be marked by functional simplicity as well as elegance.

Entertaining. Whether in the home or elsewhere the hospitality of Christians should stand out in bold contrast to the feigned friendliness of many worldlings. The modern visit accepted only by appointment, and the "eating out," while in many cases due to our tempo of life, has destroyed the lovely fellowship of family visitation. Of course, questionable parties and much of the present-day refreshment menus are prohibited for God's people.

Entertainment and Recreation. The present era is noted for its demand for entertainment beyond any historical precedent. Those who would let their light shine should be very selective as to what social functions they attend and if "they be disposed to go," (I Corinthians 10:27) their conduct must always reflect association with Christ.

In the recreational realm great care must be given to time, place and program. No game or social function should take priority over the prayer meeting or any other religious service to which one owes support. In playing games, good sportsmanship should be shown. Games of chance or methods of gambling, such as bingo and buying lottery tickets should be avoided.

Weddings. It would be most desirable if many Christian weddings were conducted in a more sacred manner. Church weddings are preferable, providing the sanctuary is not desecrated by too much worldliness in show, secular music, throwing of confetti and such pagan left-overs which promote frivolity and hilarity. The traditional practice of serenading, belling, charivaring and such performances on newly-weds seems inconsistent for those belonging to the bride of Christ.

Business Standards. The common level of commercial ethics of our time is entirely too low for people who would be diligent in business, fervent in spirit, yet serving the Lord. Affiliation with pressure groups, discrediting occupations are detrimental to a good testimony. The Lord is dishonored when His people are unreliable and not punctual to obligations.

Worship. Many different people are responsible to make up an inspiring, helpful worship. There is a holy dignity that becomes the house of the Lord yet there is ever-present a trend toward formality on one side that quenches the Holy Spirit and on the other an inclination toward triviality and lightness that grieves the Spirit of God.

A great man once said, "Show me the hymns they sang in any past generation and I will write their history." Our worship should avoid the extremes mentioned and always cause people to be conscious of the presence of the Divine.

Modesty. In entering this wide field much could be referred to. Suffice it to say that the over-emphasis on sex in our generation has deteriorated our standards of modesty in many circles.

Men and women who expose their bodies with seemingly no sense of shame as they mingle in the public wearing shorts, abbreviated swim suits, etc., certainly violate the principle of modesty and dishonour their God. The twentieth century trend of ignoring God's order for women in wearing long hair has shockingly swept the Christian church. It would seem that Christian women act like the Scripture had nothing to say about it. But it does (I Corinthians 11).

Morality. Christians should be examples of clean living. A careful abstinence from the use of tobacco, alcoholic beverages, and harmful drugs, is expected from those professing godliness. Promiscuity of sexes and the laxity of regard for marriage vows have given us a corrupt society something akin to Sodom and Gomorrah. This should inevitably urge Christian men and women to a life dedicated to chastity, refinement and purity.

Church Loyalty. The accepted doctrines and practices of the church can only be promulgated and promoted as its adherents rally to them. The Brethren in Christ Church has based her precepts upon Biblical foundations and even though some of them are unpopular in our society such as nonresistance, separation, anti secret society membership, they deserve our support even to the point of "suffering for His sake."

—Duntroon, Ontario

MISSIONS

The African Likes to Read

ARE YOU THE people who print these tracts?" asked the earnest young man, handing me a tract he had taken from the rack just outside the door of the Matopo Book Room.

"No, but we distribute them."

Then he began about his difficulty in living a victorious Christian life. It was thrilling to be able to tell him we *can* live victorious over sin because of what Christ has done for us on Calvary. Before he left he bought a little booklet entitled, *Can a Young Man Overcome?* Pray with us for this young man.

While much of our time and effort seems to be taken up by the necessary work associated with that of any business—bookkeeping, ordering, arranging attractive window displays, etc., our work includes *much more*: opportunity for a rich and varied spiritual ministry.

Before coming to Africa we had heard how much the African likes to read and it has been a real privilege to observe this firsthand. The store is located close to the African Township, and every day many Africans pass by the store on their way to and from work.

We had free tracts inside but most of the people never came into the store, and so we arranged a tract rack just outside the door. *Every morning we fill it up and by the next morning it is completely empty.* We have yet to find

the first crumpled or discarded tract. Our prayer is that those who read may have their understanding enlightened and come to know the Lord Jesus as Saviour.

COLPORTAGE WORK

We *had* two very good colporteurs [a word with a noble record of Christian service; learn its meaning!]. But the one who worked in town has gone to take Teacher Training; and our village colporteur is currently engaged in evangelism in another form, and so we have at present no colporteurs out of this bookroom. A Colporteurs Training Course prepared by the Bible Societies is being planned at Wanezi Bible Institute. Won't you help us pray that some of these men will hear the call of God into this vital ministry?

We count it a privilege to serve the Lord here in Bulawayo.

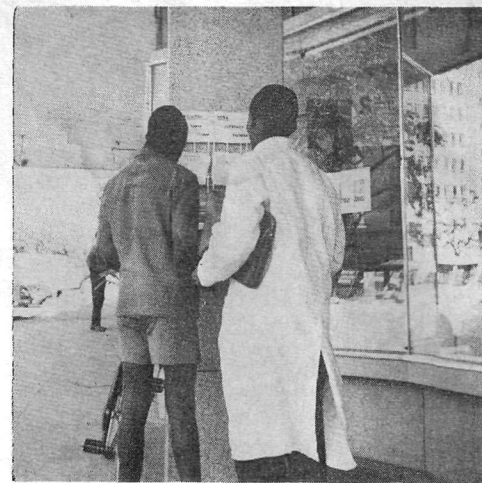
Chester and Gerry Heisey

1-W in Africa

Ronald Garling

JUST WHAT SORT of work does a 1-W do in Africa?

Keep this in mind: Though we work under different superintendents, we are not working for them but for Christ.



Outside tract rack arrests passers-by, Bulawayo Bookstore.

At Wanezi Mission my job was to make sure the tractors and scoops were in repair and going continuously for building the Dam. Here at Mtshabezi Mission I am responsible for the maintenance work, including seeing the single ladies through any difficulties along this line [Thanks, Ron!], and also I supervise the working men. They are assigned their jobs and I work along with them, instructing when needed.

Being a 1-W is often much like being a full-time missionary. Here in Africa it is the same as anywhere else: you can witness for Christ if you want to. It is up to you. In working with the men I find it very easy to speak for Christ.

There are other opportunities.

Here at Mtshabezi Mission the students in teacher training have an organization called the Christian Service League. I am often asked to accompany one of the groups in village visitation. I have spoken at two beer drinks. This and teaching a Sunday school class have given me many contacts.

A bit of spare time also helps to make life interesting.

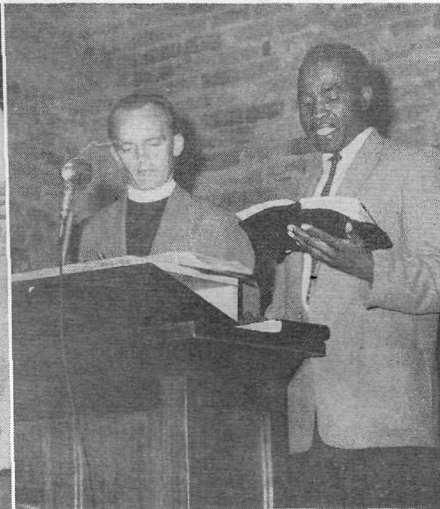
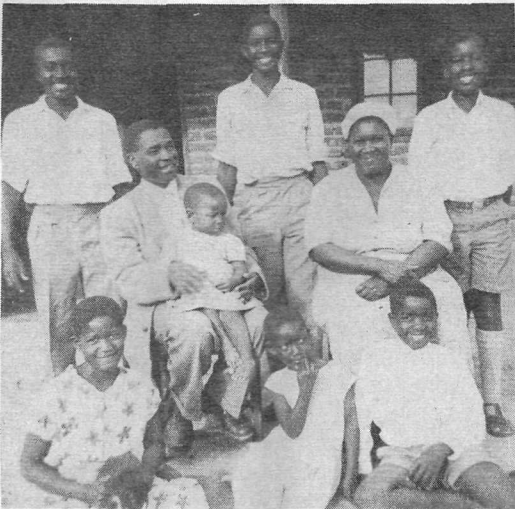
Several of the 1-W's have taken up bird-watching, hunting, etc. I have enjoyed hatching eggs, raising a baby duiker—a small buck, taking piano lessons, and writing letters.

When I first came, I wondered . . . Now that I've been here nearly a year I can say that never have I enjoyed life and my work more. It thrills my soul as I work with the different missionaries knowing that we are working for a common cause: to introduce our Lord to a lost people.

Opportunities here are just waiting for more 1-W fellows. Why not give two years of your life doing the Lord's work in Africa?



Business is brisk! "Give ye them to eat." Bulawayo Bookstore.



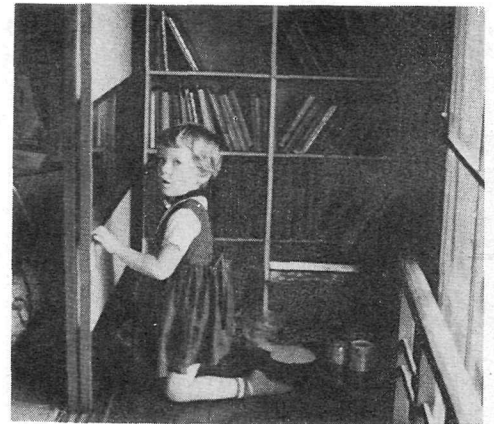
A 1957 picture of the Mapendhla Moyo family. Mapendhla Moyo interpreting for Robert
 Edgar Edwin Edward
 Mapendhla holding Edlon Naka Edward
 Edna Edlina Edmond
 "A later addition, Edith, a much-loved child whose
 big brothers think she is just all right!"

Every *Evangelical Visitor* helps to demonstrate the *wide* and *balanced* ministries of your **WORLD MISSIONS**. Give generously, give sacrificially to the *General Fund!*

Attending a Japanese School

BONNIE WILLMS started first grade in a Japanese school in Hagi in the month of April and is taking it all in stride, says her mother. Margie is back for her second year.

"From second grade on, the children have to clean their own rooms and so Margy took her own mop-rag to wash floors, window sills, etc. She seems to feel very much at home by now and especially likes it when she gets to carry notes to other rooms. Bonnie's seat-mate is a little boy who lives real close



Bonnie in the reading corner at Margy's school. Bonnie started school in April, 1963.

Coming to America

COMING TO AMERICA for study 1963-1964 is Mapendhla Moyo, the "Interpreter," under the joint scholarship plan of the World Missions Board and Messiah College.

Mapendhla, headmaster at Wanezi Boys Boarding School, has served as secretary for the Church Executive Committee in Southern Rhodesia. He is perhaps best known for his interpreting between English and Sindebele—both ways—since he has served much in that area and interpreted for Billy Graham during the latter's crusade in Bulawayo three years ago.



A good setting for hard but pleasant work! Margy Willms is seen at right, partly sitting, looking at her work of art.

to us . . . Our horizons continue to broaden with these school contacts and it is a good feeling to go down town and know a few more people than we knew last and be able to nod and bow to them."

Speaking of the education of our missionaries' children in Japan, Brother Willms wrote some months ago: "We, Willmses, put our children into the Japanese system as an experiment. By the time of our fall business meeting we had enough experience to feel that this was working out very well. We knew also that this approach is not open to the Graybills, whose children are already too far along [to begin in the Japanese language]."

"One secret of staying in the Japanese school system successfully is not to be out of the country too long [as the children must not be away from Japanese, oral and written, for too long a period]. Length and time of furlough may be affected."

Crusaders

THROUGHOUT THE Christian Church, there is a critical shortage of volunteer workers — pastors, Sunday school teachers, missionaries, evangelists, Christ's Crusaders directors and camp leaders. Continually the question is asked, "Why aren't young people volunteering to fill such vacancies?" Is it because, as has been said, "The young people today are too worldly, too proud, and too much taken up with material things?"

Is this the true reason why we are facing such a shortage of workers throughout the church? It may be, but I think perhaps there is a deeper and more real cause for this shortage.

What actually is a call to Christian service? Is it (1) seeing a vision, (2) having a certain dream, (3) being emotionally stirred at a mass missionary rally, or (4) taking God's Word at face value?



I think we must remember that God does not always speak to us as He spoke to Abram when He said, "Get thee out of thy country . . . into a land that I will show thee." But as the call came to Abram, so does a call come to each of us today.

But first of all, what constitutes a call? What is the definition of a call? May I suggest this one: The call is that divine urge, that compelling impulse, that passion within, that makes it impossible to resist—that something within that is calling, ever calling. I am restless. I am like a hunter's dog on

A missionary and youth leader deals with a question of importance for every youth—

Has God "Called" Me?

Rev. John Graybill, missionary to Japan

the leash straining to get away. It is that irresistible *must* which I cannot shake off.

What is this irresistible *must*? Is it going to India as a missionary doctor, or to Africa as a missionary teacher? Or perhaps to Japan as a missionary evangelist?

Basically, the call is not to a people, to their needs, nor to some country, but rather to God Himself. God first calls us to Himself and then sends us to others. First we are called *of God*; then we are sent *by God*.

Rev. Norman Cummings, in "What Constitutes a Missionary Call?" says that we are called of God to Himself in three ways: (1) the call to salvation, (2) the call to discipleship, and (3) the call to service.

THE CALL TO SALVATION

Peter concluded his sermon on the day of Pentecost by reminding his vast audience that the promises of salvation were a divine call: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The sinner responds to the call of salvation by faith in the atoning death of Christ. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

THE CALL TO DISCIPLESHIP

Discipleship usually involves being a learner, a pupil, and is used to describe the spiritual growth of the believer as he responds to the call to follow Jesus and to be taught by Him.

Many people readily respond to the call of salvation, but few follow through with the call to discipleship.

Discipleship involves three areas of our lives: (1) identification with Christ. Jesus said, "He that is ashamed of me, of him will I also be ashamed." (2) Fellowship with Christ. In the Gospels it says, "And he ordained apostles that they should be constantly with him and that he might send them forth."

Our Lord does not send forth laborers into the harvest who have not been with Him in fellowship and identification. As we practice these two areas in our lives, we are then called into (3) suffering for Christ. Again the scripture says, "If any man will come after me, let him deny himself, take up his cross and follow me."

What is your faith in Jesus Christ costing you? If it is not costing you something, it cannot be worth very much.

This then leads us to the third call.

THE CALL TO SERVICE

In the life of the Apostle Paul, it seemed at times that he was led to certain geographical locations. Yet this direction was constantly changing (Acts 13). But his call remained constant. We see again that we are not basically called to a field nor to a certain people and culture, but rather we are called to God Himself.



If we can sing from the depth of our heart, "My Jesus I love Thee, I know Thou art mine; for Thee all the follies of sin I resign," this is the answer to the call to Christian service. Love for God and having His presence fill our very lives will lead us to a proper discernment of the irresistible *must* for our lives.

Dr. Oswald Smith, that great missionary statesman, has well said, "The key to a missionary call is the absolute sovereignty of the Lord Jesus Christ in our lives. We must get into real communion with Him, feed our souls on His Word, and He will engineer our circumstances. It is not the going of the feet, but rather a going of the life in a vital relationship with Jesus Christ."

(Rev. Graybill and his family returned to Japan only a few weeks ago for their second term of missionary service there. Will you remember to pray for them? Remember, too, the new missionary couple, Mr. and Mrs. Marlin Zook, who will be joining the Graybills soon.)

Extension Work

VBS REPORTS

Pennsylvania

Llewellyn held a two-weeks school, July 8-19, with sessions 7:00-8:30 p.m. Rev. Charles Melhorn, the pastor, who was also the superintendent, reports the best school they ever had. Five classes, enrollment of 102, average attendance 89; offerings, \$83.00, of which one-half is for the Hong Kong soap project. On two evenings the children brought bars of soap.

Good attendance for the closing night program, when parents expressed confidence that their children had been in good care.

Bellevue Park, Harrisburg, had a one-week school in May. Mrs. Faithe Carlson was superintendent, with a staff of 12 teachers; enrollment of 90; average attendance 66; missionary offering of \$10 for the Youngways Hostel in Bulawayo.

First Bible school in their new church; numerous new children contacted, and three junior boys saved in a decision service on the final evening.

Illinois

Chicago Mission made Sunday School Centennial Sunday, April 28, a very significant occasion, reviewing their own history from 1894 and calling attention to their outreach over the years. Many former members of the Sunday school returned for this day of reunion.

Their dedication of the new hymnal in morning worship on July 21 featured singing, with Mrs. Frances Smith at the organ, Larry Slessman and Erma Fike in accordian duet, and Mrs. Don Freed, soloist.

The Mission held a Bible school in July with a high attendance of 80 at the closing session. In missionary offerings they contributed \$50 to Dr. Worman's hospital in Africa. Dr. Worman had warm associations with the Mission when he was a student at Wheaton College.



Chicago Vacation Bible School, 1963

Colorado

Mountain View Chapel in Colorado Springs held a Bible School this summer for two weeks, with an enrollment of 85 and average attendance of 73. Offerings amounted to \$110.00; a "Dollar Day" helped. A gift was given to a local couple working with Wycliffe Bible Translators, among the Senika Indians in Canada.

Another fine gesture for community goodwill was the invitation for mothers to provide refreshments for daily recess period. Eighteen mothers helped. Want people to feel that they *belong*? Let them help.

There were 16 decisions for Christ. Here, as at *Llewellyn*, Pa., a Child Evangelism worker spoke. Five new children have been enrolled in Sunday school.

The closing night program was attended by a full house of 140. The children presented a rhythm band, memory work, and dramatization. The pastor, Rev. Earl Engle, Jr., says that *Mountain View* is already planning for another Bible school in 1964.

* * * * *

Footnote from Tennessee: Rev. John Schock has been asked to continue as pastor at *DeRossett* as well as at *Pomeroy Chapel* (Smithville), until 1964. With prior commitments at youth camps in Ontario and Ohio over four Sundays in August, Brother Schock had to do some prompt advance planning for his congregations in Tennessee. May the Lord sustain the Schocks through the busy months to follow.

Board for Home Missions and Extension

Andrew H. Slagenweit, Treasurer

FINANCIAL REPORT, APRIL, MAY, JUNE, 1963

Balance April 1st\$ 127.75

Receipts

BUDGET		
Churches and Organizations	\$13,768.71	
Individuals	2,957.50	
Specials	164.82	\$16,891.08

NON-BUDGET

Loan Payment	\$ 449.94	
Tuition Payment	710.60	
Bible School Project	85.00	
Loans	1,500.00	
Interest Paid	360.18	\$ 3,105.72

Total Receipts and Balance\$20,124.50

Expenditures

ADMINISTRATION		
Executive secretary	\$ 750.62	
Board Travel	528.94	
Promotion	1,187.43	
Office Inc. all Bd. Members	160.32	\$ 2,627.31

FIELD

Subsidies	\$15,390.99	
Special Subsidies	205.00	
Bank service charge	1.50	
Retirement	300.00	
Medical	112.00	
Annuity Interest	339.60	
Specials	138.82	\$16,487.91

NON-BUDGET

Interest Paid	\$ 469.00	
Bible School Project	85.00	\$ 554.00

Total Expenditures\$19,669.22

Balance June 30th\$ 455.29

NOTE: \$455.25 taken off the \$1,500.00 Loans equals \$1,044.71 deficit.

What Teenagers Expect From Parents

Margaret N. Freeman

COUNTLESS ARTICLES pinpoint teenagers' weaknesses and misdemeanors, but fewer articles turn the spotlight on parents. Every generation has its problems in finding a happy meeting ground to better understanding. Let's face ours by standing on the teenager's side and considering just what they have a right to expect from their parents.

They have a right to be understood. "My parents just don't understand," is a common wail. It is hard to turn time back twenty or thirty years, but happy the parent who can do it! Such a parent doesn't shrug off the "Everybody-is-doing-it!" with a "How-silly! I-know-best" look. He will remember his own adolescent longings but he will weigh them in the light of the learning the years have taught him.

If the parent is genuinely convinced that he is doing the best for his child's welfare, he will kindly and tenderly explain why this is so. He will keep a shoulder handy to weep on and will stand absolutely pat even under the dreadful risk of being called a "fuddy-dud."

Teenagers have a right to expect parents to be wise enough to refuse them harmful things and understanding enough not to make a fuss about non-essentials. Sometimes the parent will see that the teen-ager just might have a point!

Parents must realize that an adolescent has problems. Betwixt childhood and adulthood he is confused, unsure. There are quick tears and temper tantrums — sunshine and smiles the next moment. Mom and Dad have to learn to cope with unsettled moods. It takes many a prayer for patience and wisdom.

They have a right to be treated as individuals.

The parents should remember their teen-agers are people. They have a right to be respected in their decisions and to express individual personalities.

"My parents tell me I'm not old enough to do a lot of things I want to do, but if they want me to do something that's different! I'm too young to take the car sixty miles away for one even-

ing, but they think I'm old enough to hold down a full-time job for the summer. Uncle Sam thinks I'm old enough for the draft at eighteen. Boy, am I confused! I'm grown-up enough to do what they want, but I'm a child when it's something I want!"

The years do fly by with frightening speed. Sometimes parents do not seem to realize that the passing of time has made a difference. Apron strings ought to slacken, and the parents show confidence in their children that are growing up, realizing the right of those young people to start making some of their own decisions. It will often be like treading egg shells, but a hands-off policy is necessary sometimes. The teenager still needs guidance, certainly, and the brake cannot be completely released lest he tear around adolescent roads at too great a speed!

One teenager says, "My mother even makes fun of my friends!" "Honestly," the mother said with mock amusement, "the characters Peggy drags home these days! One girl is so fat I don't know why her mother doesn't put her on a diet. And that tall gangly Richards boy is so awkward I tremble for some of my nice things. Another wears her hair shoulder length. Her hair looks like a rag mop."

After one glance at Peggy's resentful expression, it did not take a sage to deduce that her mother's attitude did not improve relations between them. A parent should have the insight to see good characteristics and not make belittling observations of people. If the friendship is unwholesome the parent must, of course, take corrective steps but never through the route of showing disrespect for his child's friends. An attitude like this will only build animosity and rebellion.

"My brother was a big wheel in school and a straight A student. I don't have his personality or brains, and Mom is forever wailing, 'Why can't you be more like your brother?' I don't want to be like him. I want to be myself!"

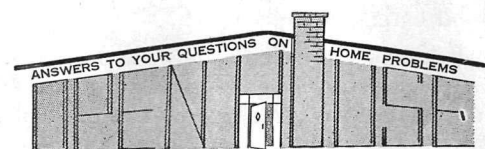
And teenagers do have a right to be themselves, yet how many parents are

guilty of trying to squeeze their children into desired molds. The mother who married and gave up a career may push her child in that direction when there is little or no aptitude for it. A father may insist his son follow his own profession.

But God created each of us with particular talents, and it is important that parents help their children to find themselves and then allow them to *be* themselves, insisting that they develop their own God-given talents and potentialities.

Only God can give understanding and enlightenment on being a wise and successful parent. Edgar Guest wrote a poem in which he said, "It takes a heap o' livin' to make a house a home." To paraphrase, "It takes a heap o' tryin' to make adults good parents!" But let us do our best to give our teenagers happy homes to finish growing up in—Christian homes where God's precepts are loved and lived.

—Adapted from The Pentecostal Evangel.



My son has an inferiority complex. What can we do to help him gain more confidence in himself?

90% of us have this problem during our growing years in one way or another. This situation calls for the watering can rather than the pruning shears.



In every child and adolescent there is sure to be at least one thing in which he excels. Discover that which your son can do well, and work on it. Help

him to develop his one talent. Give him plenty of encouragement and praise.

Also, the fellowship and love of the Christian church is of vital importance here. If he can be helped to feel the warmth of belonging to a brotherhood it will build his confidence. I know of many non-Christian boys who try to drown their sense of inferiority in a fraternity or a gang.

The sense of identification with the church is the necessary soil for the growth of Christian confidence. If fellowship is not present in your congregation, as it is not, alas, in many, honestly do your best to encourage it. If this is impossible, seek it elsewhere.

MEDITATION

Paul Nigh

OUR MODERN AGE is exacting its "pound of flesh." It is true that we are surrounded by an ever increasing array of conveniences, and yet it is a paradox that time is at a premium.

Our whole tempo is geared to ease and speed. We have become slaves to our own inventions. We are caught in a maelstrom of activity. It is doing violence to us physically, mentally and spiritually. We have created a Frankenstein monster.

The story is told of a traveller who was accompanied by native porters. He was in a hurry and constantly pressed them. One morning they refused to move. Coaxing and threats were of no avail. He asked the reason for their strange behaviour. Their answer, "We are waiting for our souls to catch up."

After following the plough behind the horses Grandfather did not need a sedative to bring refreshing sleep to his weary body. Grandmother did not require a sleep-inducing potion to soothe her frantic nerves. The arduous physical toil of the day, and the flickering flame of the candles or oil lamps in the evening, were potent tranquilizers.

The ancient Greeks were heathen, but they were great philosophers. We study their works in our schools over twenty centuries later because they took time to think.

The atom has been split in our day. Science is bursting at the seams. Satellites are spinning in space. But we do not take time to consider.

Great men in the Bible were in honour for well-defined reasons. Let us walk with them through the halls of Scripture and find the answer.

The school room of Moses, the desert, must have furnished many hours of meditation. The activity of the court of Pharaoh may not have been lost time, but the forty years in the wilderness produced a man that God could fully use. Moses graduated at Mount Horeb and was given a commission from the burning bush. It was he who later said, "Stand still, and see the salvation of the Lord."

David, the greatest king of Israel, had a like educational environment in his youth. Doubtless days and nights of solitude developed the warp and woof of

character which gave birth to the glowing orbs of truth that are named the Psalms.

John the Baptist was not fitted for a brief, yet intensive and fruitful, ministry without those years in the wilderness. Locusts and wild honey for a diet, clothing of camel's hair and a leathern girdle about his loins. Creature comforts were not his lot. The New Testament Elijah, the great forerunner of Jesus Christ, was conditioned for his task by the wilderness experience.

The apostle Paul, to get the full revelation of truth and his doctrinal afflatus, went to Arabia. In Galatians 1:16, "I conferred not with flesh and blood" was his later recounting. He may have received his revelation near the place of the giving of the Mosaic Covenant. Paul was apparently alone with God in meditation.

Meditation is the counterpoise of daily pressure. It is a quiet retreat and a place of safety from the storms of activity, a neutralizer of the corrosive acids of care.

Meditation is the sluice-box of the heart. It will separate golden nuggets from the gravel of the ordinary. What sparkling gems are often missed because we do not meditate.

Meditation is a therapeutic for the body, mind and soul. It is a better medicine than any vacation, for that comes to an end. This is a quality that is a constant companion.

Public worship must not be neglected. We cannot afford to be absent from the house of God. Observe carefully the injunction in Hebrews 10:25. But it is possible to obey this to the letter, and yet be spiritually superficial. If the only communion we have with the Lord occurs in church, our spiritual health is not good. The preacher may give uncensored messages every week; but no minister can provide all the nourishment that is needed. We must develop calibre of heart by personal communion with God.

A certain phase of prayer may be considered meditation. Bible reading can, of course, be enjoyed in a meditative spirit. In I Chronicles 17:16 "David the king came and sat before the Lord." He had no special request or

desire but a deep meditation and warm fellowship marked this occasion.

In meditation we create an atmosphere. When this is done results will follow. It is particularly valuable because it is our own initiative. There are heights to be climbed and depths to be plumbed of spiritual revelation. A whole panorama of new truth will unfold before our eyes. Scintillating jewels of rarest hue will be our reward. Meditation will be a kaleidoscope of spiritual beauty.

Go to the house of God before the opening hour. Sit quietly in your seat for ten or fifteen minutes. As you take your place breathe the words of the poet, "Vain world begone, let my religious hours alone." The service will be more rich and vital because we have been spiritually conditioned for worship. Meditation takes time and concentration. But the profit is a hundred fold.

—Hagersville, Ont.

Suggestion for Baby Dedication

Submitted by Paul Hostetler

A WORSHIP SERVICE feature which is unannounced, yet thoroughly appreciated at our church, is the public dedication of a new baby. I usually tell the mother when I call at the hospital that she and her husband are welcome to present their child in dedication to the Lord on the first Sunday they bring him to church. They generally come before the baby is a month old.

Just before the choir sings preceding the sermon, the parents are asked to come forward with their child. The organist has standing instructions to start with soft background music at that point, continuing until the parents have returned to their seats.

A few comments are made, some scripture read, the covenant in our manual used, and the child then transferred to the pastor's arms for the prayer. After prayer the baby is returned to one parent and the certificate presented to the other.

There is real value in focussing total attention on one child in a particular service. It makes that first Sunday at church with the new baby an outstanding occasion. With the whole time kept under five minutes, the format is not unduly disturbed. Be assured that if the sermon is shortened by that amount, no one will complain!

CHURCH NEWS

BULLETIN-BITS

Highland congregation, Ohio, reports a singspiration with the new "Hymns for Worship" Sunday evening, June 30. Erma Hare represented mission work in India, Sunday morning, July 7.

Sherman's Valley, Pennsylvania, dedicated their additional facilities, Sunday afternoon, July 21.

The Antrim congregation, Pa., held their parsonage dedication and Open House, Sunday afternoon, July 28. Bishop Menno Troyer presented the dedication message.

The Men's Fellowship Mission Committee, Upland, California, featured a men's get-together with Rev. Robert Lehman and the two African brethren, Sampson Mudenda and Nason Moyo, Tuesday evening, July 16.

Being rained out Sunday evening, July 14, the Manor congregation, Pa., re-scheduled a Galilean service for Sunday evening, August 11.

Pastor Gerald Wingert, Orlando, Fla., reports seeing the new YFC film, "Teens Telling Teens." He was pleasantly surprised to find Rev. Samuel Wolgemuth featured in a speaking part in a brief section of the film.

Rev. Frank Reynolds and a group of boys from Teen Challenge Training Center, Rehersburg, Pa., shared in a public service sponsored by the Men's Fellowship, Cross Roads, Pa., Saturday evening, July 27. The film, "Devil's Pit" was shown.

Rev. and Mrs. William Hoke, newly arrived from India, shared in a farewell service for Dr. and Mrs. Lowell Mann who returned to India, August 10. The service was held at Fairview, Ohio.

Dave Breese, former director of Chicagoland Youth for Christ, making a tour of the eastern part of the U.S., was at Five Forks, Pa., all day, July 28.

YFC director, Lancaster, Pa., Robert Neff presented a musical package to the Lancaster congregation, Sunday evening, July 28.

Dale Ulery and the Master's Six from Messiah College shared in the Summer Camp for the churches in Saskatchewan, Pike Lake, July 25-28.

Northern Ohio pastors and their families enjoyed an evening of informal fellowship at the Heisey farm, July 22.

Ezra Martin, superintendent of the Sunday school at Hollowell, Pa., was guest speaker for a Sunday school rally of the Atlantic Conference held at Lancaster, Thursday evening, August 1.

Pastor Donald Shafer, Elizabethtown, Pa., was guest minister in his home church, Waynesboro, Sunday morning, July 28.

The Upland congregation, California, shared in a vast Southern California Home Visitation Crusade, Sunday afternoon, July 28.

Betty Rosentrater of the Village Church, Indiana, served as superintendent of the Vacation Bible School at Christian Union near Garrett, Indiana, July 22-26.

After their spending three years in the Near East, the Elizabethtown congregation, Pa., welcomed the Walter Martin family back into congregational life the beginning of August.

July 20 saw 46 little girls come to Kenbrook Bible Camp for the week. Rev. Elwood Hershey and wife served as teacher and camp nurse for the week. The camp kitchen reported much less food consumed during this girls' week than the 37 husky fellows of the week before.

The John Graybills, enroute to Japan, and the Allen Buckwalters, recently returned from India, both shared in the activities at Chino, California, Sunday morning, July 28.

Sherkston, Ontario, conducted a Galilean service at Remey's Bend on the Welland Canal near Port Colborne, Sunday evening, August 11.

Sunday school attendance in July 1963 was 25 over July 1962 at Sherkston, Ontario. Sunday school attendance, 216; morning worship, 202; Sunday evening worship, 111; prayer meeting, 41.

The Hollowell, Pa., Vacation Bible School presented a check of \$150 to the Baltimore Church. The money is to be used to provide furniture for the pastor's study at the church. William Flanner, a member of the Baltimore congregation, was present at Hollowell and received the check.

GREEN SPRINGS, PA.

Our congregation is now enjoying the new hymn book "Hymns for Worship." They were dedicated and put into use May 19.

During last college year we enjoyed the ministerial assistance of John Byers. While studying at Messiah College he assisted Pastor Allen Brubaker in the ministry. He presented his last message for the year Sunday, May 19.

Our Vacation Bible School was conducted May 27 to June 7. There was a total enrollment of 337 with an average attendance of 310. The total offerings received amounted to \$278.55. We rejoice in the several boys and girls who accepted Christ as their personal Saviour.

Mother's Day, May 12, there were three children dedicated to the Lord.

CINCINNATI, OHIO

Here in Cincinnati we see sin abounding around us. We continue to proclaim the message leaving the results with God. One of these times was during our Spring revival in April. Rev. Eugene Heidler served as evangelist. He faithfully proclaimed the truths of the gospel. In addition to his spoken word we appreciated the special numbers in song.

Our Vacation Bible School was conducted from June 24 to July 3. A Mennonite man doing his 1-W work in the city and two Nazarene ladies assisted in the teaching. The largest attendance was 77 with an average of 67. A project of sending wool yarn and mittens to children of Algeria amounted to \$32.97.

Attendance in Sunday school is running ahead of the same time a year ago. There has also been an increase of the attendance in the Children's Bible Hour, held on Wednesday afternoon. Rev. and Mrs. Curtis Bryant with

four others from Garlin, Kentucky, were present for our Communion service, Sunday evening, May 19.

The interest of World Missions was represented to our group by Brother and Sister Elwood Hershey, recently returned from Africa and at this writing we are looking forward to the coming of Dr. and Mrs. Lowell Mann to our WMPC meeting the evening of August 1.

Evelyn Engle

WAINFLEET, ONTARIO

The first missionary conference held at Wainfleet convened April 26-28. Each service was highlighted with pictures and displays, presenting mission activities in an intimate way. Rev. and Mrs. Donald Zook, Norma Brubaker, Mildred Myers and Rev. and Mrs. Elwood Hershey spoke to us about Africa. Rev. and Mrs. Charles Engle and Erma Hare shared with us their many experiences of God's power while working in India. Rev. and Mrs. John Graybill forcefully presented the ministry of the gospel as it is being carried on in Japan.

Easter Sunday began with a sunrise service with Rev. Paul Nigh as guest speaker. The Gospel Four and our church choir sang several Easter selections. A Communion service brought the day to a sacred climax as we commemorated our Saviour's death and suffering.

We recently welcomed two married couples and a grandmother into the church fellowship. Pastor Edward Gilmore officiated at a baptismal service when nine received the rite of water baptism.

Bishop E. J. Swalm was present and shared in the consecration service for our deacon, Brother Benny Winger. On Palm Sunday there was a dedication service for children. We welcomed Ruth Book into our midst this spring. She is planning to enter a local hospital for nurse's training.

GREEN GROVE, PA.

We observed Centennial Sunday April 28. Brother Sampson Mudenda brought the morning message. Brother Stephen Heisey gave a historical account of the opening of the work at Green Grove in 1933. An item of unusual interest was the fact that the man who was instrumental in trying to get services started in the present location passed away just before the first meeting in a tent pitched by the church. His funeral was held in the tent.

During our recent Vacation Bible School a goal of \$135 was set to be used for an education building scheduled to be built in the next year. We reached the sum of \$150. There was an average attendance of 99 with a total enrollment of 116. There was a staff of about twenty teachers and workers.

Using as a theme "This is my Father's World" a Wonder Corner was created. This proved to be of unusual interest. Among other things which the children brought was a baby raccoon and a land turtle which had the name of Opi.

Other activities included a quiz team which got as far as a second playoff with Grantham and then lost; a children's day program given by the children during Christ's Crusaders hour; and a reception service for five new members. Parents of six children, two teenage boys and an elderly woman were among the number. Four received the rite of water baptism.

Lois Hennigh

ROSEBANK, ONTARIO, DEDICATES CHURCH PLANT

Sunday, April 28, was an unusual day in the life of the Rosebank congregation. Many months of working together in a building program brought us together for the Dedication

service Sunday afternoon. Some 420 people gathered for the service.

A former pastor, Harold Nigh, led in the devotions. Two former ministers, Percy Cassel and Ray Sider, were represented by letter. Long time deacon of the congregation, Irvin Cober, gave a brief history. Bishop E. J. Swalm presented the message on "Successful Kingdom Building" and led in the rite of dedication.

The evening service saw 500 people in attendance with a challenging message by Rev. Roy Sider on the theme "What Then?"

Prior to dedication Sunday, Rev. and Mrs. John Graybill and Miss Erma Hare presented a missionary service. The pastor of the New Dundee United Missionary Church spoke to us one evening on the theme "My Body, A Temple." This was a community service with a trio from the community providing special music. Another evening Bishop J. B. Martin of the Erb St. Mennonite Church, Waterloo, spoke on the theme "Christ Building His Church." A communion service was held on Saturday evening.

Rev. William Vanderbent presented the Sunday morning message on the theme "Open the Window Eastward."

Three of our young people had written letters to the congregation. Miss Ruth Albrecht now serving at the Navajo Mission in New Mexico sent a letter that was read on missions night. Ronald Sider, who is studying at Harvard, and Mr. James Cober, who is a student at Messiah College, wrote letters of greeting that were read to the congregation.

Rev. and Mrs. Robert Lehman and the two African brethren, Nason Moyo and Sampson Mudenda, presented a missionary service the evening of June 20. Rev. Lorne Lichty and family, while visiting in the area, gave a brief message and brought greetings from Kindersley, Saskatchewan, Sunday, June 23.

Joyce Cober

CEDAR SPRINGS, PA., CELEBRATES 50TH ANNIVERSARY

A revival service held in the Cedar Springs Schoolhouse in 1912, resulted in increased interest in the Brethren in Christ Church in this community. This led to the building of the present sanctuary, located on land donated by Rev. B. Frank Long. The building was completed and dedicated May 11, 1913.

Rev. Long became the first pastor and served until 1922. Rev. Long's father, Rev. T. Avery Long served until 1927 when Henry S. Miller was ordained to the ministry and assumed the pastorate.

Sunday, June 9, 1963, was a very important day in the life of the congregation. Many former friends and members returned to help celebrate the 50th Anniversary of the Cedar Springs Brethren in Christ Church.

The history of the work here in Nittany Valley dates back into the middle of the 1800's. Mr. Conrad Long became acquainted with the Brethren in Christ Church while on business trips to Lancaster and Philadelphia. The records show he was ordained as a minister in 1853. His son, T. Avery Long, was ordained a minister in 1872. Prior to a permanent place of worship these two brethren, father and son, served as ministers in the area and in the surrounding communities. Worship services were held in school houses and the homes of the members until the church was built in 1913.

Rev. Henry S. Miller carried the responsibility of the pastorate as minister and later years as bishop from 1927 until 1956. Rev. Aaron H. Stern then became pastor, serving until 1961 when the present pastor, Richard L.



The Cedar Springs Church, Mill Hall, Pa.

Long, a great-great-grandson of the founder, Conrad Long, accepted the call to serve the congregation.

Two of the original members in 1913 were present for the Anniversary service; Mr. Jesse Long and Mrs. Henry S. Miller. A special feature of the day was the presence of the minister, Rev. John Climenhaga, who conducted the first revival service in the new church in 1913. He spoke on the subject "Impressions of the First Evangelist in the New Church."

The congregation now has four of its members serving in mission work: Miss Edna Long, Navajo Mission, New Mexico; Rev. Ira Stern, Bulawayo, Southern Rhodesia, Africa; Dr. Myron Stern, Mtshabezi Mission Hospital, Southern Rhodesia, Africa; and Mrs. Lucille Utery, Sikalonga Mission, Northern Rhodesia, Africa. Other Christian workers include Rev. Henry N. Miller, pastor of the Zion congregation, Abilene, Kansas; Rev. Aaron Stern, pastor at Clarence Center, New York, and Rev. Alden Long, Religious director and teacher at Messiah College, Grantham, Pennsylvania.

Letters were read from two of the original members of the congregation who could not be present, Mrs. H. G. Brubaker, Upland, California, and Dr. Jacob A. Long, Pasadena, California.

A highlight of the day was special music provided by many who have shared through the years, now serving elsewhere. A choir composing all who had at some time or other participated in these music groups, sang in the afternoon service. A forward look was given by Earl K. Stern, chairman of the building committee. He presented to the congregation and friends, church building plans, thinking in terms of a new church building located more strategically in the community. Pastor Richard Long presented a message on the theme "The Forward Look."

Violet Long

Births

BOOK—Michael Linden, first child, born to Mr. and Mrs. Jerel Book, June 20, 1963, Village Church congregation, Indiana.

DEVOTIE — Tammy Sue, born to Mr. and Mrs. Dennis Devotie, June 26, 1963, Air Hill congregation, Pa.

EBERLY—Kendra Sue, born to Mr. and Mrs. Richard Eberly, July 9, 1963, Air Hill congregation, Pa.

FORRY—Brian Henry, born to Mr. and Mrs. Henry Forry, July 17, 1963, Mt. Pleasant congregation, Pa.

KNEPPER—Dianne Sue, born to Mr. and Mrs. Ray Knepper, July 8, 1963, Mechanicsburg congregation, Pa.

MCDONALD—Karen Kay, born July 27, 1963, to Mr. and Mrs. Arlo McDonald, Hollowell congregation, Pa.

MOATS—Laura Jean, born July 12, 1963, to Mr. and Mrs. Bruce Moats, Hollowell congregation, Pa.

NEUFELD—Sharon Denise, born February 26, 1963, to Dr. and Mrs. Shirley Neufeld, Delisle congregation, Sask.

PECK—Timothy Lee, first child, born to Mr. and Mrs. Richard Peck, June 28, 1963, Five Forks congregation, Pa.

ROTZ—Dena Marie, born to Mr. and Mrs. Harold Rotz, June 23, 1963, Air Hill congregation, Pa.

STRITE—Lois Marie, born to Mr. and Mrs. Gerald Strite, January 30, 1963, Air Hill congregation, Pa.

ZOERB—Marie Elizabeth, born January 14, 1963, to Mr. and Mrs. Elmer Zoerb, Delisle congregation, Sask.

Weddings

EBERSOLE-FOLTZ—Miss Frances Foltz, Lebanon, Pa., daughter of Mr. and Mrs. Richard Foltz, became the bride of Mr. Robert Ebersole, son of Mr. and Mrs. Roy Ebersole, Lebanon, Pa., July 6, 1963. The ceremony was performed in the Fairland Brethren in Christ Church, Pastor Clark A. Hock officiating.

GARLING-POWELL—Miss Sandra Ann Powell, daughter of Mr. and Mrs. Ray Powell, Chambersburg, Pa., and Mr. Lauren Garling, son of Mr. and Mrs. Walter Garling, Waynesboro, Pa., were united in marriage, Sunday, June 9, 1963. The ceremony was performed in the Fairview Avenue Brethren in Christ Church, with Pastor Herbert J. Hoover officiating.

GREENLEE-HEEFNER — Miss Dorothy Mae Heefner, daughter of Mr. and Mrs. B. Wilbur Heefner, Greencastle, Pa., became the bride of Herbert S. Greenlee, Dillsburg, Pennsylvania. The ceremony was performed July 20, 1963, at the Hollowell Brethren in Christ Church, Pastor Marlin K. Ressler officiating.

HOCK-VAUGHN — Miss Genevieve Vaughn, daughter of Mr. and Mrs. Edward G. Vaughn, Newville, Pa., became the bride of Carl J. Hock, son of Mr. and Mrs. Eber Hock, Shipensburg, Pa., June 9, 1963. The ceremony was performed in the Green Springs Brethren in Christ Church with an uncle of the bride, Rev. Harry M. Vaughn and Rev. Allen Brubaker officiating.

HOCK-STAYMAN — Miss Joanne Elizabeth Stayman, daughter of Mr. and Mrs. Wilbur Stayman, Chambersburg, Pa., became the bride of Mr. Wayne Eugene Hock, son of Mr. and Mrs. Laban Hock, Newville, Pa., June 2, 1963. The ceremony was performed in the Chambersburg Brethren in Christ Church. Rev. Glenn A. Ginder officiated, assisted by Rev. Allen G. Brubaker.

HOFFINES-ULRICH—Miss Dorothy Ulrich of the Messiah Children's Home, Florin, Pa. became the bride of Lester Hoffines, Bainbridge,

Pa., July 1, 1963. The ceremony was performed in the First Methodist Church, Columbia, Pa., Pastor John N. Roberts officiating.

KING-OBERLIN—Barbara Oberlin, daughter of Mr. and Mrs. Carl Oberlin, Thompsontown, Pa., became the bride of George King, Harrisburg, Pa., June 22, 1963. Her former pastor, Rev. Wilbur W. Benner, performed the ceremony at the Locust Run E.U.B. Church.

MOORE-SIDER — Miss Kathleen Ruth Sider, daughter of Rev. and Mrs. Romie Sider, Wainfleet, Ontario, and Gerald James Moore, son of Mr. and Mrs. John Moore, Wainfleet, Ontario, were united in marriage July 6, 1963, in the Wainfleet Brethren in Christ Church. Pastor Edward Gilmore performed the ceremony.

MYERS-EGOLF—Verna Egolf, daughter of Mr. and Mrs. Ralph Egolf, Mercersburg, Pa., became the bride of Glenn Myers, son of Rev. and Mrs. Charles Myers, Greencastle, Pa., March 15, 1963. Rev. George Spangler performed the ceremony at the home of the bride.

MUSSER-ZIMMERMAN — Miss Patsy Zimmerman, daughter of Mrs. Grace Zimmerman, Lemasters, Pa., became the bride of Mr. Charles Musser, son of Mr. and Mrs. Eber Musser, Mercersburg, Pa., July 13, 1963. The ceremony was performed in the Montgomery church, Rev. Paul Z. Hess officiating.

MYERS-ZIMMERMAN—Miss Barbara Zimmerman, daughter of Mr. and Mrs. Wilbur Zimmerman, Fayetteville, Pa., became the bride of Mr. Lee Guy Myers, son of Mr. and Mrs. J. Guy Myers, Williamson, Pa., July 21, 1963. The ceremony was performed in the King Street United Brethren Church, Chambersburg, the bride's pastor, Rev. John H. Zimmerman officiating.

MCAUGHTON-KRICK—Miss Karen L. Krick, daughter of Mr. and Mrs. Vernon Krick and Joseph D. McNaughton, both of Duncannon, Pa., were married July 20, 1963.

WOLGEMUTH-ENGLE—Miss Marilyn E. Engle, daughter of Mr. and Mrs. John H. Engle, Palmyra, Pa., and J. Musser Wolgemuth, Jr., son of Mr. and Mrs. J. Musser Wolgemuth, Sr., Mt. Joy, Pa., were married July 27, 1963. The ceremony was performed in the Palmyra Church, Pastor David P. McBeth officiating.

ZIMMERMAN-PEACHY — Miss Nancy Peachy, daughter of Rev. and Mrs. Merle Peachy, Thompsontown, Pa., and Mr. Allen Zimmerman, son of Mr. and Mrs. Harry Zimmerman, Womelsdorf, Pa., were married June 8, 1963. The ceremony was performed in the Cedar Grove Brethren in Christ Church. Rev. J. Edgar Keefer officiated.

Obituaries

MARTIN—Mrs. Lottie N. Martin, born April 25, 1879, passed away at her home, Elizabethtown, Pa., July 16, 1963. Converted at an early age, she was baptized and united with the Brethren in Christ Church. She was one of the charter members of the Elizabethtown congregation where she maintained her faithful responsibilities until her decease.

Preceding her in death were her husband, Aaron H. Martin, and a baby son, Claude H. She is survived by a son, Paul H., Elizabethtown; a daughter, Mrs. Carlton O. Wittlinger, Grantham, Pennsylvania; two brothers, one sister and five grandchildren.

Funeral services were conducted at the Elizabethtown Brethren in Christ Church, the pastor, R. Donald Shafer, officiating. Interment was in the Mt. Tunnel Cemetery.

MILLER—Henry S. Miller, born January 4, 1895, near Martinsburg, Pa., passed away in the Lock Haven Hospital, July 20, 1963. Brother Miller was the great-grandson of Bishop Abram Bowers, the first bishop of the Morrison's Cove District; a grandson of Henry Stern Miller, a minister who served in Bedford County, Pa., and the son of Rev. D. Martin Miller



who served as a minister of the Martinsburg and Woodbury congregations.

Converted at an early age, he united with the church at 13 years of age. Shortly after his conversion he sensed a call of the Lord to the Christian ministry. As a young man he was active in the work of the Martinsburg Church, assisting in the Sunday school while teaching in the public schools of the local area. He moved to Clinton County in March, 1916.

On May 7, 1918, he was united in marriage to Sarah Elizabeth Niesley who survives to mourn his passing. The following children also survive: Mrs. Ray D. Fohringer, Salona; Anna Verle, teacher at Messiah College, Grantham; Rev. Henry N., pastor of the Zion congregation, Abilene, Kansas; and Mrs. William S. Gregg, Pasadena, California. One child, Clara Jane died in infancy. Also surviving are five grandchildren, two sisters, nieces and nephews.

Before Brother Miller reached the age of twenty, he had experienced two severe attacks of rheumatic fever. In spite of the handicap resulting, he was very active for Christ and the Church of his choice. He is remembered as an exemplary Christian husband and a father deeply devoted to his family.

When he moved to Clinton County in 1916 he became active in the work of the Cedar Springs congregation. He served in numerous capacities and then was elected to the office of deacon in 1924. In 1927 he was elected to the Christian ministry and at the call of the church was ordained bishop, June 4, 1933. He faithfully served the churches in Center, Clinton, and Lycoming Counties as bishop until the pattern of administration was changed in 1957. The first sixteen years of the pastorate at Cedar Springs, he also served the Marsh Creek congregation—22 miles away. Upon his retirement from the Cedar Springs congregation in 1956 he served the Elizabethtown congregation as pastor for three years. In 1959 he retired from the ministry due to poor health.

Brother Miller gave many years of general service to the Brethren in Christ Church. He served on the General Sunday School Board from 1937 to 1944 at which time he was appointed to serve on the Examining Board. In 1949, he began service with the General Executive Board, continuing to serve during the time of the change of administrative pattern. He served on the Board of Administration until 1960 when he resigned because of ill health. In addition to his responsibilities as a Board member, he served on numerous committees.

His unselfish manner of service endeared him to all with whom he served. He often spoke of the Golden Rule as his motto for life. His generous, gracious, selfless spirit will long be remembered.

Funeral services were held in the church at Cedar Springs. Pastor Richard L. Long was in charge of the service with Bishop Charlie B. Byers presenting the message. Two brethren, Aaron Stern and R. Donald Shafer, with whom Brother Miller worked closely in the ministry, shared in the service. The Cedar Springs Male Quartet rendered two of his favorite numbers in song. Interment was in the Cedar Hill Cemetery.

MESSAGES OF CONDOLENCE TO THE FAMILY OF THE LATE BISHOP HENRY S. MILLER

Representing the Brethren in Christ Church, this message bears the sympathy of your brethren and sisters in this hour of sorrow. The church, this side of eternity, has lost a faithful servant. His years of effective labor as a pastor, bishop, member of the Ministerial and Examining Board and General Executive Board of the General Conference have been a blessing to the body and a contribution to the Kingdom of God. Certainly he has been transferred to the Church Victorious, among the saints and the Christ he loved and served. May the Lord sustain you in your bereavement.

Owen H. Alderfer
General Conference Secretary

We feel the shadow of your bereavement and extend our heartfelt sympathy. Recalling the years of our association with Henry S. Miller on the General Executive Board and otherwise, brings an avalanche of pleasant memories. The selflessness of his dedicated life can never be forgotten. May abiding faith lighten the cross of your affliction today.

E. J. Swalm
Bishop, Canadian Conference

"... he being dead yet speaketh" (Hebrews 11:4). These words can well be applied to Brother Miller. Few men have been more devoted to the Lord and the church. He gave unselfishly of his talent and strength. He was versatile, an excellent pastor and a wise administrator. To know him was to love him. His sweet spirit and kind words will linger long in the memory of those who worked with him. His life and work cannot be measured by ordinary standards. May we show our appreciation for his work by dedicating ourselves to the task that yet remains.

Charlie B. Byers
Bishop, Allegheny Conference

In this time of sorrow, we extend our sympathy and prayerfully commend you to God's grace. We rejoice in the many memories of a good man. He served his family with love and loyalty, his church with dignity and poise and his community as a godly gentleman. The Atlantic Conference was enriched by his service as pastor. I pray we shall accept the challenge of his godly life.

Henry A. Ginder
Bishop, Atlantic Conference

Greatly appreciated messages of sympathy were received by telephone and letter from Editor J. N. Hostetter and H. H. Brubaker, retiring General Conference Secretary, respectively.

ZOERB—Heather Elaine was born August 8, 1957, passed away in the St. Paul's Hospital, Saskatoon, Sask., April 14, 1963. Besides her parents, Mr. and Mrs. Leslie Zoerb, she is survived by one sister, Louise, and five brothers, Allen, Lee, Ian, Daryl and Burton, all at home. Funeral services were held from the Delisle Chapel with pastor Marshall Baker officiating. Interment was in the Delisle Cemetery.

World Missions

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. David Climenhaga
Miss Velma Brillinger

SOUTHERN RHODESIA

Matopo Book Room: *P.O. Box 554, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Chester Heisey

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*

Rev. and Mrs. Jacob R. Shenk
Rev. and Mrs. Mervin A. Brubaker
Mr. and Mrs. Robert T. Mann*
Miss Miriam Frey*
Miss Nancy Kreider
Miss Erma Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Eva Mae Peters
James Shelley*

Matopo Outstations: *Private Bag 225T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Frederic L. Holland

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. Glenn C. Frey
Mr. and Mrs. Lyle Rosenberger*
Ronald Garling*
Miss Miriam Heise
Miss Ruth Hock
Miss Erma Mann
Miss Edith E. Miller
Miss Lois Jean Sider*
Miss Edna M. Switzer

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*

Dr. and Mrs. J. Myron Stern
Miss Ruth Gettle*
Miss Evelyn Noel

Mtshabezi Outstations: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Alvin J. Book

Phumula Mission (West Gwaai S.N.A.): *P. O. Tjolutjo, Southern Rhodesia, Africa*
Rev. and Mrs. George Bundy

Phumula Mission Hospital: *P. O. Tjolutjo, Southern Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. Albert R. Harvey
Rev. and Mrs. Carl Ginder
Miss Mary C. Engle
Samuel King*
Carl Knepper*
Miss Martha Lady

Wanezi Bible Institute: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*

Rev. and Mrs. Titus Books
Miss F. Mabel Frey

Wanezi Outstations: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. Joseph Ginder

Youngways Hostel (for missionary children):
40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Ira M. Stern
Miss Donna Zook*

NORTHERN RHODESIA

Nahumba Mission and N. R. Bishop's Residence: *P. O. Box 173, Choma, Northern Rhodesia, Africa*

Bishop and Mrs. J. Earl Musser
Mr. Stephen Fisher*
Mr. Dale E. Hess*

Choma Secondary School: *P. O. Box 139, Choma, Northern Rhodesia, Africa*

Rev. and Mrs. A. Graybill Brubaker
Miss Anna Kettering

Macha Mission: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. George Kibler
Miss Lona S. Brubaker
Miss Dorothy J. Gish
Earl Lebo*

Macha Mission Hospital: *Private Bag 11xc, Choma, Northern Rhodesia, Africa*

Dr. and Mrs. Alvan E. Thuma
Dr. and Mrs. Robert K. Worman
Miss Mary E. Heisey
Miss Edna E. Lehman

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*

Rev. and Mrs. H. Frank Kipe
Miss Ruth Hunt
Miss Fannie Longenecker

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*

Rev. and Mrs. Keith Ulery
Miss Gladys Lehman

*1-W and voluntary service

India

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*

Miss Esther G. Book

Barjora Mission: *P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India*

Rev. Arthur L. Pye, Acting Field Superintendent
Mrs. Arthur L. Pye
Miss Beulah Arnold

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts
Miss Leora G. Yoder

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey Sider (residence)

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey Sider

Woodstock School, *P. O. Landour, Mussoorie, U. P., India*

Miss Mary E. Stoner

Japan

11 Tokaichi, *Hagi-shi, Yamaguchi-ken, Japan*

Rev. and Mrs. Peter A. Willms

1179 Higashi Fukagawa, *Nagato-shi, Yamaguchi-ken, Japan*

Rev. and Mrs. Doyle C. Book

33-21 1 Chome, *Shinmachi, Fuchu shi, Tokyo To, Japan*

Rev. and Mrs. John W. Graybill
Rev. and Mrs. Marlin E. Zook

Cuba

Cuatro Caminos, Habana Province, Cuba

Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, Box 111, Grantham, Pa.

Missionaries on Furlough

Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Mrs. Kenneth Bulgrien, Box 54, 1940 Lakeville Road, Oxford, Michigan.

Rev. and Mrs. Charles E. Engle, c/o Raymond Miller, Jonestown, Pa.

Rev. and Mrs. Allen S. Buckwalter, c/o A. H. Buckwalter, 953 Arrow Hwy., Upland, Calif.

Rev. and Mrs. Amos Dick, Grantham, Penna.

Miss Mildred Myers, R. 2, Greencastle, Pa., c/o Charles Myers.

Miss Erma Hare, Allen, Pa., c/o Loy Hare.

Miss Anna Graybill, c/o Mrs. Sara Graybill, R. 2, Hershey, Pa.

Rev. and Mrs. J. Elwood Hershey, R. 1, Clayton, Ohio

Rev. and Mrs. William R. Hoke, P. O. Box 142, Pleasant Hill, Ohio

Miss Norma Brubaker, 103 N. Hazel St., Manheim, Pa.

Rev. and Mrs. Joe B. Smith, 1307 Waterloo St., Los Angeles 26, Calif.

Rev. and Mrs. Donald Zook, c/o Rev. Roy W. Zook, R. 2, Hollidaysburg, Pa.

Rev. and Mrs. J. Robert Lehman, 606 Water Street, Florin, Pa. (Tel. Mt. Joy 653-9456)

Brethren in Christ Personnel Serving Under and Supported by Other Organizations

Shirley Bitner, H. 29 Kailash Colony, New Delhi 14, India. (YFC, Regions Beyond Missions)

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Miss Hazel P. Compton, Broadwell Hospital, Fatehpur, U. P., India (Women's Missionary Union)

Miss Anna R. Engle, Brook House, Brook Street, Brooklyn, Pretoria, South Africa (Evangelical Alliance Mission)

Miss Beulah Heisey, Village-Tsakones, Aridea-Nomos Pellis, Greece (Mennonite Central Committee)

Dr. Henry Kreider, Henchir Toumghani, Poste Ain Kercha (Constantine), Algeria (Mennonite Central Committee)

Mr. and Mrs. Lorne Reugg, Box 1151, Amman, Hashemite, Jordan (Mennonite Central Committee)

Miss Lois Raser, Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Norman Wingert, B.P. 461, Usumbura, Burundi, Africa (World Relief Commission)

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS

P. O. Box 171

Elizabethtown, Pa.

Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,

Box E, Florin, Pa.

MCC News

CYCLONE DISASTER IN EAST PAKISTAN

AKRON, PA. (MCC)—A devastating cyclone and twenty-foot high tidal wave hit the coastal area near Chittagong, East Pakistan the end of May. Approximately 20,000 people were killed and 300,000 left homeless by the disaster.

Vernon Reimer, MCC director in Calcutta, flew into the area June 7-12 to survey the damage done. Arrangements were made for MCC to work together with the East Pakistan Christian Council (EPCC) in the area assigned to it for relief by the government. This area is a fifteen mile coastal strip, one of the more inaccessible areas, which reportedly did not have so much loss of life but a great loss of property.

There is a stock of surplus foods available in Chittagong. A few loads have already been sent to the relief area.

On June 16 John Weber went to Chittagong and was followed by Floyd Bauman on June 20. Both are MCC workers in India. Weber is presently in charge of the motor boat used to keep up communications and supplies between Chittagong and the area in which they work. Bauman is in charge of one of the centers where work groups are organized and the workers paid in surplus food supplied by Church World Service. It is planned that later this month volunteers from the Indian Mennonite churches will be sent in to help with the relief work.

News Items

FORMER PRESIDENT EISENHOWER ASKS PRAYER ROOM IN HIS CENTER

ABILENE, KAN. (EP)—Former President Dwight D. Eisenhower wants a prayer room in the Eisenhower Center here.

Expressing the desire to members of the Eisenhower Library Commission at a recent meeting in Abilene, General Eisenhower said he would like to see a meditation room built as part of the center where men could pause "to consider their future and their Creator."

Although the center is maintained by the federal government—through the National Archives Division—he said he did not believe this should be an obstacle.

General Eisenhower said he did not feel the recent U.S. Supreme Court ruling on religious matters should affect the project. He reminded that the United Nations has such a place.

HINDU HOLY MAN FOUND DEAD AFTER FORTY-DAY YOGA BURIAL

NEW DELHI (EP)—Crowds estimated at about 50,000 gathered at Chaziabad near here to witness what they expected would be the "miraculous" emergence of a sadhu, or Hindu holy man, from a 40-day interment in an airtight sealed pit.

However, when associates opened the "grave" they found only the decomposed body of 18-year-old Gunga Puriji.

Hundreds of devout Hindus had meanwhile flocked to pray at the spot where the holy man had had himself buried for the purpose of demonstrating his progress on the path of yoga by suspending all the processes of his body while his mind mingled with Brahma, the universal.

The sadhu's body was cremated beside a nearby river and police had to use force to

curb outbursts by the shocked and disappointed crowds.

NATIONAL SUNDAY SCHOOL CONVENTION

This year's National Sunday School Convention, scheduled for Buffalo, New York, October 2, 3, 4, is expected to draw ten thousand people from all over the United States and Canada as well as several foreign countries. Representatives will be in attendance from more than 50 Protestant denominations at the conclave which will feature eight major sessions utilizing the facilities of Buffalo's Memorial Auditorium.

More people will be involved in this year's convention than any in NSSA history. Nine headline speakers, each a well-known leader in his field, will be taking part in the major mass meetings. In addition, 175 workshops on subjects ranging from "Teaching Children to Pray" to "Laws of Sunday School Growth" will be offered using the facilities of the Statler-Hilton as well as Memorial Auditorium. Workshop leaders, experts in various fields of Christian education are being made available by cooperating denominations, publishers, and kindred organizations.

REDS SAY WESTERN TRAVELERS BRING "RELIGIOUS PROPAGANDA"

MOSCOW (EP)—Moscow Radio has warned its listeners to be careful of "anti-Soviet reactionary religious propaganda" that is delivered in "devious ways" by Western visitors here.

It said customs men had found Bibles printed in Russian in the luggage of an American identified only as William John. The Bibles, it added, were published by "The United Bible Society of New York, Geneva and London."

An American named Hughes was found to be distributing "reactionary, religious" leaflets, the broadcast noted, adding that a "foreign tourist named Pechikan," nationality not described, had carried in enough icons and other religious articles to serve a large congregation.

GRAHAM SEES "NOTE OF ENCOURAGEMENT" IN MORAL SHOCK EXPERIENCED BY BRITISH

LONDON (EP)—Evangelist Billy Graham, here for a brief holiday, saw in the current British vice scandal a "note of encouragement" for religious leaders.

"The thing that has encouraged me is the moral shock," he said in an interview. "It shows that the British have more moral and spiritual strength than many people thought."

During his time in London, Dr. Graham was scheduled to meet with local clergy and lay leaders about the possibility of another major crusade here in 1965. Also in the planning stage are crusades in Paris and in Dortmund and Frankfurt, Germany.

The evangelist preached to an aggregate of 290,000 in recent week-long crusades in Nurnberg and Stuttgart. Several of the meetings were beamed across West Germany via television. A total of nearly 7,500 responded to the evangelist's call for commitment to Christ.

UNITED CHURCH URGES SIX-BODY MERGER

DENVER (EP)—The fourth general synod of the United Church of Christ, meeting here, has

authorized development of a plan which would merge six Protestant denominations into a single body, perhaps with as many as 25 million members.

Other groups which would be involved in union are The Methodist Church, The United Presbyterian Church in the U.S.A., the Disciples of Christ, The Evangelical United Brethren and the Protestant Episcopal Church.

The United Church of Christ was created by a merger of Congregational Christian Churches and the Evangelical and Reformed Church. It has over two million members.

FOE OF SCHOOL PRAYER PLANS ATHEIST COLONY

BALTIMORE, MD. (EP)—Mrs. Madalyn J. Murray, an avowed atheist who started legal proceedings resulting in the Supreme Court banning devotional prayers and Bible reading in public schools, announced here she would establish an atheistic colony near Stockton, Kansas.

She said an organization called Other Americans, Inc., has been created under Maryland state laws to operate the colony. It will include, she said, a university, radio station, printing press, home for the aged and information center.

Purpose of the colony, Mrs. Murray stated, would be "to promote and advance the philosophy of materialism by whatever means the Board of Directors may determine."

She added the colony will be set up on 160 acres which is expected to be donated by Carl Brown of Stockton, former Kansas legislator and a director of Other Americans.

BIBLE "READING SESSIONS" ASKED IN PENNSYLVANIA PUBLIC SCHOOLS

HARRISBURG, PA. (EP)—A new bill to enable Bible reading in Pennsylvania public schools—through reading sessions held before the official opening of school each day—has been introduced in Pennsylvania's legislature.

Rep. Henry P. Otto (Rep.; Allegheny) sponsored the proposal, which provides for a pre-class session each morning five minutes before the established time for opening school. The Bible-reading session would be for children whose parents or guardians request that the Bible be read to them.

It is proposed in the bill that "any person" could read at least 10 verses, without comment, at the pre-class session.

AMERICAN BAPTIST ASSOCIATION TERMS INTEGRATION "MORALLY WRONG"

OKLAHOMA CITY, OKLA. (EP)—The American Baptist Association in annual session here termed integration "morally wrong," opposed President Kennedy's civil rights program, and condemned the U.S. Supreme Court decision prohibiting prayer and Bible reading as devotional acts in public schools.

A conservative, independent Baptist missionary group with a largely Southern membership, the association approved a memorandum to President Kennedy stating: "Our sentiments are that the Negro should be afforded greater opportunities for achievement and encouraged to win respect for himself in public life."

"We have deep moral and religious convictions, however, that integration of the races is morally wrong and should be resisted."